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Publisher: Routledge

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Royal United Services Institution. Journal

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/rusi19>

Bolshevism and Secret Societies

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Published online: 11 Sep 2009.

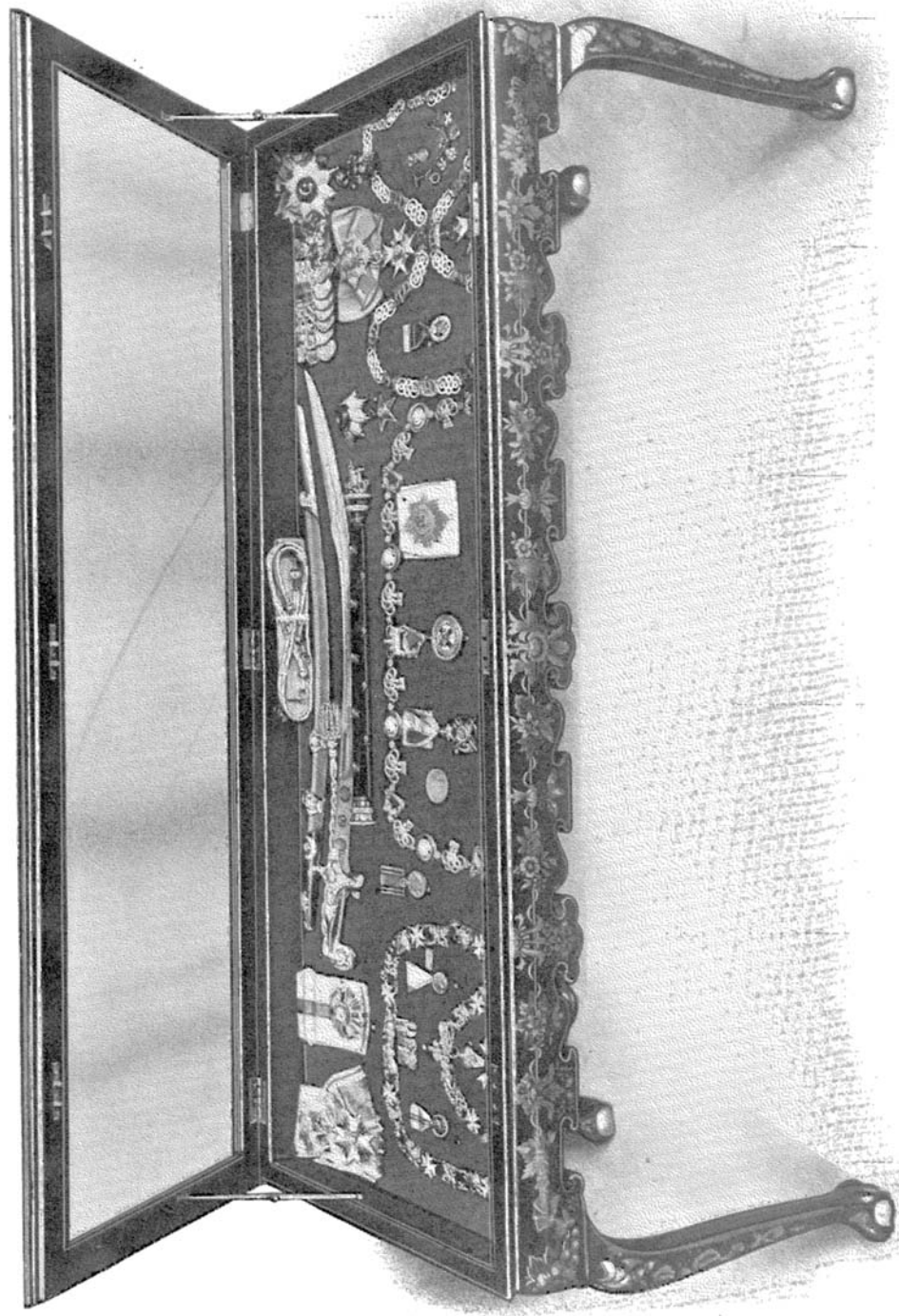
To cite this article: Mrs. Nesta Webster (1922) Bolshevism and Secret Societies, Royal United Services Institution. Journal, 67:465, 1-15, DOI: [10.1080/03071842209420179](https://doi.org/10.1080/03071842209420179)

To link to this article: <http://dx.doi.org/10.1080/03071842209420179>

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Case of Orders and Decorations of the late Field Marshal Viscount Wolsley.
Preserved in the Wolsley Room at the R. U. S. I.

THE JOURNAL
OF THE
Royal United Service Institution.

VOL. LXVII.

FEBRUARY, 1922.

No. 465.

[Authors alone are responsible for the contents of their respective Papers. All communications (except those for perusal by the Editor only) should be addressed to the Secretary, Royal United Service Institution.]

BOLSHEVISM AND SECRET SOCIETIES.

By MRS. NESTA WEBSTER.

On Wednesday, 2nd November, 1921, at 3 p.m.

MAJOR-GENERAL E. T. DICKSON (Member of Council) in the Chair.

THE CHAIRMAN: My Lords, Ladies and Gentlemen, it is my pleasing duty to introduce to you, although probably she does not require much introduction, the lady who is going to honour the Institution by giving a lecture here to-day, Mrs. Webster. Mrs. Webster has asked me to tell you that she is very sorry she was not able to come on the date that was originally arranged for the lecture, the 19th October, but unfortunately she was then suffering from a severe cold.

LECTURE.

GENERAL DICKSON, MY LORDS, LADIES AND GENTLEMEN, I have been asked to speak to-day on the question of Bolshevism and Secret Societies. I do not propose to go over the same ground that I covered in the lecture I gave here last spring, and that I treated more in detail in my book on "World Revolution." At the same time I have here the chart that I used for my former lecture and that was reproduced

in an improved form in my book, because it will make plain to you the course that I am following this afternoon; which is not to deal with the entire revolutionary movement, but only with the question of Bolshevism, its origins and its nature. For that reason I shall have no occasion to allude to that particular side of the chart which deals with Anarchy, but only with the genealogy of Bolshevism and its connection with secret societies.

There is a great deal of confusion on the meaning of the word Bolshevism. The popular expression "Bolshevist" has come to denote a man with long hair who waves a red flag and wants to smash windows. Now that is really the description of an Anarchist not of a Bolshevist. Bolshevism is not Anarchy, it is rigid discipline, and it is in this sense that I shall treat it—in its technical sense of *Communism*. In fact, the word Bolshevism is very little used at present by its advocates and Communism has come to take its place. The present Bolshevik Party in Russia style themselves the Communist Party, and their adherents in this country are known by the same name. Every day in the papers we read of the activities of the Communists.

What then is Communism, the word that is setting the whole world aflame? What do Communists want? What are the aims of Communism? Let us go right to its origin and understand the real meaning of the word. Communism literally means renouncing the right to private property and holding everything in common. There are several aspects of Communism which I will tabulate one by one, the first being Theoretical or Utopian Communism.

Utopian Communism is a very old idea, that dates from as early as Pythagoras and Plato, that was described by Sir Thomas More in his *Utopia*, that was indicated by the philosophers of the eighteenth century in France. Perhaps the most interesting sketch of Utopian Communism is the book of William Morris, "News from Nowhere," because that deals with Communism as applied to our existing social system. This book was published in 1891. In William Morris's picture of a Communist or Socialist England we see certainly a Utopia of the most remarkable kind. Everyone works for the common good; everyone is happy; the sun always shines; all the women are beautiful, and everyone enjoys their work. Men laugh and sing as they mend the road in a broiling July sun because they know they are working for the common good, waitresses in the restaurants are never short-tempered but trip in and out, smiling like stage soubrettes with property trays of food. Well, all that is very charming and it has no doubt fired the brain of many an ardent young Socialist. The point is, how have these ideas answered when they have been applied to real life?

So we come to the second phase of Communism, *Practical Communism*. The first form of practical Communism to be dealt with is Religious Communism. Communism first originated, as far as we know, in practice, with the early Christians. Only a few years after the beginning of the Christian era an attempt was made to have everything in common.

No man said that he possessed anything, but all was put into a common fund. But we know how quickly that system broke down, owing to the defection of certain so-called Communists, for we are all familiar with the story of Ananias and Sapphira who kept back part of their goods and would not put them into a common fund. As a matter of fact we know very little of how Communism ended amongst the early Christians; we simply know that it did end, that somehow or other it died out.

The same idea has been revived many times again in history, notably in Germany during the 15th and 16th centuries, when innumerable Communist Sects were formed on the theories of the early Christians. There were the Hussites, the Taborites, the Adamites, the Brothers and Sisters of the Free Spirit, the Apostolics, the Anabaptists—who all in turn tried to make Communism work. One alone of those Societies succeeded in keeping alive for nearly 100 years—the Anabaptists of Moravia, but their Communism was only of a partial kind. Private property was allowed. They only gave of their superfluity to each other, and inequality was maintained. Moreover, we shall find that in all the other attempts to establish Communism by these German Sects every kind of scandal crept in. Community of wives was advocated by several, because the system of the family was found to be opposed to pure Communism. It is obvious that a man cannot desire the good of the whole community to the same extent if he has a family whom he puts first. Therefore the community of wives was adopted by certain of these Sects, and in the case of the Anabaptists of Münster it developed into actual polygamy. An echo of this movement is to be found in the Digger Movement during the Commonwealth in England, which advocated Christian Communism but again failed, and moreover secured no popular support. In Germany, in many instances, the peasants joined with the nobles to suppress the Communists.

Now, what was the principal reason that Communism failed? Because Communism is contrary to human nature. The principle on which it is founded, that the right to private property is one of the evils of civilisation and is not natural, is absolutely wrong. The love for private property is inherent in all human nature. It has nothing to do with civilisation, but is to be found in the most natural states. It is to be found in children of the earliest age. Even a baby would not appreciate a Communal rattle. It says: "My rattle," and it dares any other baby to take it away from it. Go lower still into the animal kingdom and the dog says: "My bone," and it feels this not only in the matter of things to eat, but with regard to its own possessions. Everyone who has kept a dog knows how fiercely it upholds the right to private property.

Communism then is a principle so abhorrent to human nature that it can only be founded on a strong belief in religion. It has been successful in monasteries and nunneries where monks and nuns, from a spiritual incentive, have renounced all love of earthly things and

consequently the desire to possess. Under these circumstances alone the renunciation of private property has been made possible. Apart from monastic institutions, Religious Communism ended in the XVth century.

Now why was it that, in the face of all these failures, the idea of Communism was suddenly revived in the 18th century by the philosophers of France, and at the same time the only thing which made Communism possible, religion, was eliminated from the scheme? How do you account for this extraordinary revival of the idea of Communism in the minds of such writers as Mably, Morelly, Diderot, Rousseau, and others? That is where I believe the *rôle* of the secret societies comes in, for we find that exactly as the idea of Communism grows throughout the 18th century so the *rôle* of Continental masonry grows in power. When I refer to freemasonry I want to make it absolutely clear that I am not referring to British masonry, which we date from about 1717. The form of freemasonry to which I refer is the freemasonry of the Continent, but especially of France—of the Grande Loge Nationale, of the Grande Chapitre, and finally of the Grand Orient, founded in 1772. These Lodges, departing from their original aim of benevolence, of true brotherhood, of respect for Government and for religion, renounced religion and became centres of political intrigue so that by 1772 they were hotbeds of sedition. This movement culminated with the institution of the Order of the Illuminati. I do not want to go over again to-day all I have said about the Illuminati because I have dealt with this subject very fully in my book and in previous lectures. I only want to answer one criticism that has been brought against me. People say that I have attributed to the Illuminati the ideas which Weishaupt propagated. They point out that these revolutionary ideas did not originate with the Illuminati. I never said they did. I say that Weishaupt and his Illuminati *used* these ideas. This is the important point to remember: *the conspiracy working for world revolution never creates; it always uses an existing movement and turns it to its own purpose.* That was what Weishaupt did. He originated nothing, but he used and combined the ideals of Communism, the theories of the philosophers, the *régime* of the Jesuits—by whom he had been brought up and against whom he turned and became their bitterest enemy—and also the secrecy and organisation of freemasonry. These things he not only used and combined but *perverted*. The keynote of this conspiracy is perversion which runs through the entire movement—to take a good and noble thing and turn it upside down and make it mean exactly the opposite, to take a vile thing and glorify it. Thus the secret societies have taken certain degrees of masonry and perverted them and degraded them, they have used the theories of the philosophers, the ideals of Communism, and the doctrines of religion. This was the plan of Weishaupt—to take these great and noble ideas and to combine them with the policy of Machiavelli (for the code of the Illuminati is full of Machiavellism) and with occultism and magic. There can be

no doubt that the Illuminati had what one might call an occult department of their Order, and this is where we find that a certain Jewish influence enters into the movement. The Jews had been throughout the Middle Ages the greatest masters of magic and of occult science, and the Illuminati employed the Jew, Cagliostro, who was initiated into the Order at a Lodge at Frankfort on the Main, to carry out the affair of the necklace.

Further, not only occultism but actual black magic and Satanism entered into the movement. I want to make it perfectly clear that Satanism is not an imaginary thing. The cult of Satan has existed for hundreds if not thousands of years. It has been practised in the East and in Europe since very early times. In Italy it was known in the Middle Ages, I believe, as "*la vecchia religione*," but it culminated in Bavaria, where it found many converts, and we shall find a very decided strain of Satanism throughout the whole revolutionary movement, as I shall show you, up to the present day.

Such then was the organisation of the Illuminati. So terrible did it appear to those who knew and understood it that at the beginning of 1789, before the Revolution began, the Marquis de Luchet, in his pamphlet "*Essai sur la secte des Illuminés*," foretold everything that was to happen in the Revolution, he foretold the emigration, the depopulation of France and her domination by a "terrible and fanatical horde," and appealing to the rulers of Europe, he cried: "Masters of the world, cast your eyes on a desolated multitude; listen to their cries, their tears, their desires. A mother asks you to give back her son, a wife asks you for her husband, your cities for the fine arts that have fled from them, the country for citizens, the fields for cultivators and religion for forms of worship . . ." Was not this an exact picture of France during the Terror that was to take place five years after these words were written—even to the detail of the women following the tumbril that carried Fouquier-Tinville to the guillotine, crying out: "Give me back my son! Give me back my husband!" Yet this amazing prophecy has been entirely ignored by history! To his contemporaries, de Luchet's warning doubtless appeared unbelievable, for, as he pointed out: "Nothing like this had ever before appeared on earth, no such calamity had ever yet afflicted the world." "This society," he declares, "aims at governing the world, it will continue through the ages like a smouldering fire breaking out in devastating explosions." To the incredulous he answers: "Extraordinary, unbelievable, unique, but not chimerical!" This is exactly what I wish everyone would believe to-day. It is so extraordinary that people say it is unbelievable.

The French Revolution was the exact fulfilment of the system of the Illuminati. Take, for example, one point: the campaign against religion in 1793. Can one attribute it to the French people, to the working classes or the peasants of France, that the churches of Paris were desecrated, that the crucifixes were stamped on, that the Bible was cast into the flames? But when we know that it was part of the

ritual of black magic and of Satanism, we see where the influence of the Illuminati and their allies, the Satanists, comes in. In the ritual of ceremonial magic, for "internal evocation," we read: "It is requisite . . . to profane the ceremonies of the religion one belongs to and trample its holiest symbols underfoot." Is not that exactly what was done in France and in Russia?

I do not propose to go over the question of the French Revolution in detail, because I have already dealt with that fully elsewhere. I have shown that Robespierre was a member of a Lodge of Illuminati, that Babeuf, who brought about the Communist rising in 1796, was affiliated to a Lodge of the Philadelphes, also a development of the Illuminati, and that it was through these men that a new phase of Communism was introduced, that is to say, Secular Communism. This, again, must be sub-divided into two:—

- (1) Forcible Communism, as planned by Robespierre and Saint Just and as advocated by Babeuf, and
- (2) Voluntary Communism, as attempted by the theorists of the nineteenth century, of whom you will see the group on the chart—Saint Simon, Buchez, Louis Blanc, Cabet, and, in England, Robert Owen.

Now all these men made attempts to carry out Communist experiments, and all again failed. What was the reason for this revival of Communism in the face of the fact that its principles had inspired the reign of terror and the conspiracy of Babeuf? Again, secret societies. It is no mere theory of mine that Communism was propagated by the Secret Societies in the first half of the nineteenth century, for, as I have shown, it is stated in the "*Histoire du Socialisme*" of Malon, the Socialist, who says: "Communism was handed down in the dark through the Secret Societies," largely through the agency of Buonarotti, the friend of Babeuf, and since I wrote this, an article in the *Labour Monthly* for last August, which appeared two months after my book was published, repeated almost word for word what I had said. Nor is it a theory of mine that the Revolution of 1848 was inspired and organised by the Secret Societies; you will find it in every history. The idea of Communism thus continued until 1848, when Socialism really collapsed. Every theory had been tried and had been found a failure.

So we come to the new era in the history of Communism, "Bogus Communism," the theoretical variety inaugurated by Karl Marx. Marx, as we know, was a member of a Secret Society. Marx did not believe a word of Communism—of this I am convinced. If Marx had really believed in Communism would he not have felt some respect for his predecessors—for the Utopian Communists to begin with, for Thomas More, for the philosophers of France or for any of the earliest experimenters in practical Communism? Would he not have felt respect for the early Christians, who began to put it into practice, for the Secular Communists of the nineteenth century, Louis Blanc, Cabet, or Owen?

Not a bit of it! Marx derides them all. He sneers at Louis Blanc and at Owen. It is he who calls them the "Utopian Socialists." He sneers likewise at Christianity, which alone made Communism possible. He sneers again at the people, for whom he has no respect whatever. His pretence to destroy capitalism is shown to be a fraud by the fact that Marx himself lived on capital wrung from the British workers and given to him in the form of a bounty by his friend Frederick Engels, who was a rich Lancashire cotton manufacturer. Can you tell me that Marx honestly believed in destroying capital when he himself lived on capital acquired in this manner? The theory of Marx and his clique in the first Internationale of Working Men, defined by their colleague, the Socialist Malon, as "The nationalisation of production and distribution of wealth," *i.e.*, Communism, was described by Bakunin as "the vilest and the most formidable lie which our century has engendered—the official democratism and the red bureaucracy." Those were the words of the anarchist Bakunin, not of a reactionary, but of a man who knew Marx and said he was a constitutional liar, who found him out in every kind of deceit and fraud and who vehemently denounced the manoeuvres of what he calls the "German Jew Company," Marx and his friends, in the Internationale.

Now what is Bolshevism? Bolshevism is avowedly Marxism. If you will follow the chart you will see that the Bolsheviks are the outcome of the Russian Social Democratic Party, which descended from Karl Marx and the first Internationale. They are admittedly the disciples of Marx; they have attempted to follow slavishly everything he advocated, so that we will add here as a sub-heading: "Practical, Bolsheviks." There we have the sub-divisions of Bogus Communism: (1) The Theory of Marx, and (2) The practice of the Bolsheviks. Not only was Bolshevism founded on the theories of Marx and of the German Jew Company, as Bakunin described it, but it was propagated in Russia by another German Jew Company. We have all heard how Bolshevism was established in Russia, but perhaps the details are not known to everyone. Lenin was an old friend of Parvus, alias Helphaut, a Jewish member of the German Social Democratic Party, who was also an agent of the German Government. They used to combine those rôles under an Imperial Germany! Parvus thought Lenin would be a useful agent for Germany. He introduced him therefore to Bethmann-Hollweg and Ludendorff, who put him into the sealed train and sent him with Radek alias Sebelsohn, and a number of other Jews, to Russia. Amongst the principal Jewish leaders of Bolshevism were Trotzky alias Braunstein, Kameneff alias Rosenfeld, Zinovieff alias Apfelbaum, Litvinoff alias Finkelstein, alias Buchmann, alias Harrison, but whose real name is said to be Meyer Vallakh, son of Moses. It has frequently been asked: Why were all these Jews employed to bring about the Bolshevik Revolution? There are several stock answers that we usually receive when we ask that question. One answer made by the advocates of Bolshevism is: "Oh, but they are not Jews. It is not true to say

that Russia is ruled by the Jews, the greater number of Bolsheviks are not Jews." Then, supposing you produce the figures and prove that they are, there is another answer forthcoming—which incidentally quite contradicts the first—and that is: "Well, you see the Jews were the only people clever enough to run Russia; the Russians were too stupid. Only the Jews were capable of organising the country." Then, supposing you say: "But what has their organisation amounted to? It has turned the granary of Europe into a vast famine area; it has broken down traffic; it has ruined the industry of the country; it has destroyed religion; it has almost destroyed Russia; it is reducing the population by millions. What then of this wonderful organisation?" there is a third answer forthcoming. "Oh, well, the Bolsheviks were idealists. Of course, they meant well, their idea was splendid, but it has not quite succeeded." I wonder how you can reconcile those two explanations, that the Jews were the only people clever enough to run Russia and yet that their organisation has resulted in the most ghastly failure that has ever been known in the history of civilisation.

Now let us examine how they established their supremacy in Russia. They established it in two ways, first by means of the old Okhrana, that is, the secret police of Russia as employed under the Czar. It has been told me on very good authority that Lenin was formerly employed by the Okhrana—or secret police—under the Czar and that he knew a great deal of its workings, so that when he returned to Russia he had the whole organisation under his control. At any rate, he himself admits in one of his speeches that it is through the Okhrana that they are ruling Russia. Then, secondly, they established their supremacy by the German Army. They were not only sent to Russia by Germany but they were reinforced by German officers, who trained the Bolsheviks. German marksmanship was detected after a time in the extraordinary improved shooting of the Bolsheviks. A certain Russian described to me how on one occasion, when he was fighting with the White Army, they held up a train of German soldiers going to join the Bolsheviks. At first they thought they might be Communists, for they had "Spartacus" carefully written on their train, but when they questioned them they found they were German officers of the old Imperial Army. Those men were going to drill the Red Army and teach them how to subdue the country. I state then as my profound conviction that the Bolsheviks are not fanatics but agents. Study their pamphlets and see whether you can detect in them any strain of fanaticism. If you go back to the French Revolution and read the pamphlets of Robespierre and others, you will find fanaticism there; you will find some original fire; but the Bolshevik pamphlets are the dreariest, the driest, the dullest stuff I have ever attempted to wade through. I tried the other day to read Trotsky on Terrorism. Here at least, I thought, I shall have something exciting and sensational, but it was as dull as all the rest, and if you cannot be sensational when you are writing on Terrorism you must be very dull-witted. I am told by people who have been in Moscow

lately that there is a growing impression that Lenin's pamphlets are written for him, that there is something behind all this, that there is some power behind the Bolsheviks, that, in fact, there is some Secret Council which is organising this movement in Russia and all over the world, that that Secret Council has its seat not in Moscow but in Germany. It is true that Moscow sends out the orders, and officialdom in this country regards Moscow as the headquarters of the conspiracy. No doubt Moscow is the headquarters in the same sense as G.H.Q. out in France during the war, but behind G.H.Q. was the War Office, and behind the War Office was the Cabinet. So with Moscow. There is something behind Moscow that is directing this movement in all parts of the world, and of which the aim is the aim of Weishaupt, the abolition of property, of religion, of marriage, of morality, of monarchy and of ordered government, not for a mere return to savagery but for a new autocracy.

Now I ask you to consider the avowed system of Bolshevism, not as it is described to us by reactionary or other writers, but as described by the Bolsheviks themselves in their own tracts. Read the tracts of Lenin and Trotzky, read the laws of the Russian Republic, read how under Bolshevism every man and woman under 50 years of age is forced to work eight hours a day at whatever labour is allotted to them by the Government, how marriage is to be abolished, how no man is to call his wife his own, how homes are to be broken up, how religion is not to be tolerated, how everybody is to be reduced to such a state of servitude that the old time slavery would be preferable. There is nothing more appalling than the description of the Bolshevik system as given by Bucharin in his "Programme of the World Revolution," where he says that everyone is to do their tale of work and come to receive their grant of food and clothing at the end of the day in return. How can anyone advocate that system? How is it possible that this thing set down in black and white by its advocates is glorified by people in this country? How is it conceivable that hundreds and thousands of people are going about in England saying that Bolshevism is a noble and beautiful thing, and that it would be well to attempt it over here? The people who say this are either agents deliberately deceiving people—men with an inordinate love of power, who imagine that if Bolshevism were instituted they would step into the position of a Lenin, or a Trotzky or a Danton or a Robespierre, with the lives of men and women in their hands—or they are simply dupes. I believe there are a great many dupes in this country. I think this is where it is so important to understand what Communism is, because the greater number of these dupes imagine that Bolshevism is genuine Communism. They think that it is really perhaps an attempt to go back to early Christian Communism or to the Utopian Communism of William Morris. If you could bring it home to them that Bolshevism is not Communism at all, that the Bolsheviks do not pretend to entertain any of these ideals, that, like Marx, they deride Christian Communism in common with Christianity as a whole, that they deride Utopian

Communism and the efforts of such men as Cabet or Louis Blanc, that Bolshevism in fact is a fraud and stands for something perfectly different, I believe you would have a great effect on public opinion in this country. As long as you say Communism is wrong, the people who believe in Communism will go on advocating Bolshevism and will not believe you, but the point is that Bolshevism is not Communism at all. That is realised by one of the best known Socialists in this country, Mr. Adolphe Smith, who has repeated to me again and again the statement that Bolshevism is not Communism; it is a fraud; it has nothing in common with the ideals of early Communism. So people who are deluded imagine that they are helping a genuine and popular movement by advocating Bolshevism. It is neither popular nor honest.

Take these points one by one. It is not a popular movement—

Firstly, because it has never been conducted by men of the people, but always, from the beginning, by middle or upper class theorists.

Secondly, it has been necessary in every country to carry it on by means of alien agitators—in the first French Revolution by Italian and other Southern brigands; in the present world revolution by foreigners of all kinds—in Russia, Jews, Letts and Chinese; in Italy, Germans and Czecho-Slovaks; in England, Jews, Poles, Russians, natives of India, and so on.

Thirdly, foreign money has always been imported to finance the movement. We know what vast sums were required to carry on the first French Revolution, and we know that at the present time the whole work of agitation depends on the amount of money the agitators can raise. Can anyone then seriously claim that this is a popular movement which needs alien agents and alien money to keep it going? No, neither genuine nor bogus Communism is a popular movement. Consider what the people really want and apply the theories of Communism to their demands.

Take first the non-revolutionary proletariat—to use the Socialist expression—or, in other words, the great mass of the working-class. What do they wish for? They wish for better houses, good wages, reasonable hours of labour; above all they cling to the family. Many care for religion. Do they want Communism? Do they want to be condemned to forced labour, to live in Communal parallelograms, to have their wives and children taken away from them and their homes broken up? Far from it. There is nothing that the working-classes detest more than officialism and institutions—they love their own homes, their own things. The last thing they want is to renounce the right to private property and have everything in common. So even if Bolshevism were genuine Communism the working-classes would not be for it. But, you will say, the working-classes are not all Conservative; there is the revolutionary proletariat. Quite so, but what does the revolutionary proletariat want? Does it want to renounce the right to possess? On the contrary, it wants to possess more. The revolutionary proletariat is anarchic; it is not Communist. Anarchy is a genuinely popular

revolutionary movement. Yes, Anarchy is popular. It is easy to stir the masses with the idea of loot and pillage and of possessing what they have not got already. The Russian peasants responded immediately to the idea of seizing the land belonging to the nobles, but when they were asked to cultivate that land for the good of all they said: "No, thank you!"

Or, again, Anarchy may be the outcome not of greed or of envy but simply of despair. We cannot forget the genuinely submerged. But just as in a shipwreck one can understand the feelings of the drowning who, as they see people seated safely in the lifeboats whilst they are sinking beneath the waves, may crave in their frenzy to overturn the boats and all drown together, so the submerged in life may crave to overthrow the social order in which they find no place. That is a human feeling, but a feeling nevertheless which must not be allowed to have play. For just as if the men in charge of the lifeboats did not detach the clutching fingers of the drowning—a terrible necessity!—it would mean the loss of all, so any government must suppress Anarchy, but we must sympathise with the feeling that often prompts it. That is the real feeling of the workers when they incline to revolution.

Now the conspiracy at work uses this feeling of anarchy in order to bring about its own ends, just as it has used everything else. As it has used Freemasonry, as it has used Christianity, as it has used Feminism—that is a point on which one could enlarge at some length)—as it has used Trade Unionism, so it insinuates its agents everywhere. When it sees a wound it tries to irritate it further. So it tries to fan up human passions into flame. The whole theory of this conspiracy is perversion and double-dealing. Those two words characterise the whole movement. Where have they originated? I think if you will examine history you will find that the idea of perversion is characteristically German. The idea of liking to turn a thing upside down is peculiarly characteristic of the German mind. For example, in the "Life of Nietzsche" we find it said: "His thoughts stole inquisitively along forbidden paths: 'This thing passes for a value. Can we not turn it upside down? This is regarded as good. Is it not rather evil?'" That is the whole theory of Satanism, the whole theory of this evil form of occultism which has run through the revolutionary movement—to turn everything upside down, to call evil good and good evil.

And double-dealing—where do we find double-dealing most persistently practised? In Germany. We have seen it during the war. We have seen it in the rulers of Germany for 150 years. Frederick the Great, who pretended to refute Machiavelli, was perhaps one of the greatest disciples Machiavelli ever had. Machiavellism underlies what we call German militarism. It is not really militarism that we are out against. Too much has been said of German militarism and not enough of German philosophy. Militarism in so far as it means bravery, love of country, self-sacrifice, discipline—is a fine and noble thing, who can say a word against it? It is the psychology behind German militarism that is the

real danger, the Machiavellism that underlies it. If any here is not familiar with Machiavelli's "The Prince," let him study it and he will find that all the principles it contains were carried out in the recent war—the theory of organised cruelty to the enemy, of the end justifying the means, the policy of the scrap of paper, of tearing up your bond if it does not suit you to keep your promise. You will find the whole idea of Prussian militarism in Machiavelli. Germany with her perversion and double-dealing is carrying on this conspiracy to-day in conjunction with her Jewish allies. Prussian militarism and German Jewish finance organised the Bolshevik Revolution and are maintaining it everywhere. People frequently say: "How can you suppose that rich Jewish capitalists can wish to overthrow capital?" That is precisely because they are accepting Bolshevism at its face value, because they do not realise that Bolshevism is a bogus movement, that it does not really set out to overthrow capital but merely to make capital change hands. If Bolshevism triumphs, it will not be the international Jewish financiers who will lose their money. Again, we are told that Germany is too much afraid of Socialism and of Bolshevism itself to wish to encourage it, that of course Germany could not be behind this movement, because she is terrified of Bolshevism; she is always telling us that she will "go Bolshie" if we are not careful. Germany will not "go Bolshie"—there is not the faintest danger of it—and we must not be taken in by this plea. There is a movement, growing in strength in this country, for joining forces with Germany against Bolshevism. I think that is one of the most dangerous ideas of the day. I have heard people say: "Oh, the Germans are the only stable people; it would really be better to come to an understanding with them. We cannot depend on the French. Let us ally ourselves with Germany and restore peace to the world." Now is it likely that Germany is going to oppose Bolshevism or Socialism in this country when it provides her with such an extraordinarily powerful weapon? Consider the two principal aims of Socialists in this country at the moment: first of all, an Irish Republic. Socialists in this country masquerading as "Labour," are out for an independent Ireland, not for a self-governing Ireland but for an Ireland that can organise itself as an enemy Power, that can provide a base for submarines, a training ground for troops, that can be the most frightful danger to us in a future war. What is the other great aim of most Socialists in this country? To break our *entente* with France. The French, we are told, are imperialistic. Was ever such nonsense talked about the French, who dreaded going into the war, who went into it with bravery and quiet courage, hating it and loathing it, but ready to die for their country? They never want a war again. I speak of what I know, for I was brought up in France, I was brought up on the memories of 1870, when the savagery of the Prussians was still fresh in the minds of the people. I know that the French have never wanted war. They only wanted to carry on their usual avocations peacefully and without hindrance, without this perpetual fear of invasion from the east.

Now consider those two aims of the Socialist Party—an Irish Republic and the *Entente* broken. Germany makes war on us, and there are we flanked on the one side by an enemy Ireland, with a population brought up to hate and loathe the name of the English, ready to join with any of England's enemies; and on the south France, enraged with us, turning on us with all the fury of a friend who has been betrayed. There are we between those two hostile forces, crushed between the upper and nether millstones. If that is what Socialism is going to bring to us, do you think that Germany will relinquish Socialism as a weapon? Never. She will propagate it for all she is worth. She is propagating it now. Read the books by our so-called moderate Labour Party, our moderate Socialists. Are they not all permeated with pro-Germanism? Do they not fraternize with alien enemies in our midst? I feel that I speak with heat, but I have been a great deal out of England, and, as it was once said: "They little know of England, who only England know." I know what it is to come back to England from another country. I know the kindness, the goodness, the humanity of England, and, alas, its guilelessness, its innocence and its simplicity, and it makes my blood boil to see the scum from all over Europe taking refuge in our midst—living under our humane and generous laws, protected by our police, and plotting against us, hating us, showing us no gratitude, nothing but contempt. Socialism is aiming now at everything that will help the enemy.

Apart from those two broad questions of Ireland and France, Socialism encourages pacifism and anti-patriotism; it stands for alien immigration. At the Labour Conference in Scarborough in 1920, one of the resolutions carried was the removal of all restrictions on the immigration of Eastern Jews. Alien immigration is one of the planks of the Labour Party's platform. There are not enough houses for our people, there are not enough jobs to go round, but they advocate alien immigration. It is the last thing the people want. Yet that is one of the Socialists' particular stunts.

What is the explanation of all this, and who is inspiring it? Germany, working through Illuminism. Illuminism is a reality. We are asked to believe that Illuminism died out in 1786. But Illuminism exists now. The original Society was refounded in Germany in 1880. It had continued under various forms all through the nineteenth century. It is active in England at the present moment; Secret Societies here are propagating the doctrines to which I have referred. Amongst those are the Co-masonry, also "The Star of the East," which is subtly enlisting women by the promise of "emancipation" and "the equality of the sexes"—a perfectly senseless formula and like that of "the dictatorship of the proletariat." There is no such thing as "the dictatorship of the proletariat," and there is no such thing as "the equality of the sexes."

But there is an even more serious aspect of the Secret Societies and of the Illuminati in this country. I do not know if everyone here is aware that Satanism is practised in England. In 1916 the principal

Satanist church was closed down in London by the police and the principal leader was driven from the country. These Satanists were inspired by Germans. I have seen the books of this Society, published between 1910 and 1916, on which is written: "The Journal of Scientific *Illuminism*," and yet people declare that I am talking nonsense when I assert that Illuminism exists. If anyone doubts me, let him go to the British Museum and look up the "Equinox" amongst the periodical publications, and he will find it to be the Journal of the British Illuminati, whose apparent object is moral corruption in every form. I believe officialdom regards these people as unconnected with the political movement. I am absolutely convinced that they *are* connected, that they are working together. They have always worked together. The Bavarian Illuminati set out to corrupt. The Alta Vendita which followed them covered the railway bookstalls with demoralising literature. Demoralising art and demoralising literature have always been propagated by the various developments of Illuminism, and I am perfectly certain that these people to-day are working in conjunction with the revolutionaries. Though they may not all know it, they are directed by a common head, a Common Council. A short time ago, a very remarkable article appeared in the *Times* for 7th September 1921, where a manifesto was quoted which had been published in the *New York Herald* and other newspapers, protesting against certain "advanced schools of art" as "the work of degenerates and neurotic egomaniacs styling themselves worshippers of Satan, the God of Ugliness." "This movement," the manifesto goes on to say, "is part of a Bolshevistic campaign to break down law and order and destroy the entire social system." Thus it is active in America and it is going on here. The same men who are playing a part in this work of demoralisation are the enemies of England, are propagating pro-Germanism, are working against this country.

Now, if only it could be realised that there is this international conspiracy, then there would be some hope that we might be saved. But the one thing that the conspiracy fears and dreads is that there should be known to be a conspiracy. As long as we continue to treat Ireland and India as separate questions, unconnected with each other, they know they are immune. It is just as if you were to go on applying face cream to a leprous sore. As long as you treat only the surface, then you can do no harm to the conspiracy. You must get to the bottom; you must find out what is poisoning the blood; and that is what they are afraid of. You will find that the Press will publish any denunciations of Bolshevism as long as you content yourself with saying: "Bolshevism is all wrong. What terrible things are happening in Russia—how dreadful!"—as long as you do not touch on the *dessous des cartes*. The moment you say it is an international conspiracy, the moment you attempt to link it up, the suborned Press either boycott you or receive you with a howl of fury. The *Morning Post* is the only paper that dares to tell the truth and it is doing a wonderful work in

that respect. The conspiracy, like the owl, which Weishaupt took as his emblem, fears the light, and discovery means defeat. Let us realise that in fighting this conspiracy we are not opposing the people. We are opposing the most frightful enemies of the human race that have ever been known. Already they are beginning their work. I do not think there is much fear of bloody revolution. With the breaking of the weapon of the general strike, the fear of the reins of power being seized by a *coup d'état* was at any rate momentarily crushed, but we are in danger of disintegration. Already that is at work. Initiative is being crushed; anti-patriotism is being propagated; the minds of the children are being poisoned in the Sunday Schools; women are being turned against family life; religion is being ridiculed; and the cinemas, organised by aliens, are disseminating demoralising influences. We are being slowly poisoned, slowly undermined. We have passed through the storm of the Great War, and just as we thought we could rest safely in harbour again, we find we are not safe after all. Let us remember those words of Browning :—

“ Some ships safe in port indeed
Rot and rust
Run to dust
All through worms in the wood that crept
Gnawed our hearts out while we slept.
That is worse ! ”

We are asleep and the worms are at work, and the great structure British Christian civilisation is being undermined whilst we sleep. We must awake. We must awake and act before it is too late.

DISCUSSION.

THE CHAIRMAN : It is now my unhappy duty to make some remarks, as no member of the audience apparently desires to speak on this most interesting lecture. Like you, I find that Mrs. Webster's arguments are quite unanswerable. I have no doubt that many of those present have read Mrs. Webster's latest book, "The World Revolution." Probably many of you may have laid it down and wondered why the arguments which she brings forward have not struck somebody before. To my mind it is a most convincing book; one puts it down thoroughly convinced that she has made all her points; and, if I may be allowed to do so, I should like to congratulate Mrs. Webster on the very forcible and conclusive way in which she has made her points to-day.

I have nothing more to say, except that I am sure I shall carry you with me in proposing a very hearty vote of thanks to Mrs. Webster for coming here to-day and giving us a most interesting lecture.

LIEUT.-GENERAL Sir E. BULFIN : Mr. Chairman, Ladies and Gentlemen, it affords me the greatest possible pleasure to second the resolution.

The resolution of thanks was then put and carried by acclamation.

A resolution of thanks to the Chairman for presiding, which was proposed by Lieut.-General Sir E. Bulfin, was passed, and the meeting then terminated.